UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 157. [Vol. XIII.—10] October, 1916. ONE PENNY.

Rev. HENRY WILLIAMSON,
DUNDEE.

Rev. Henry Williamson, Unitarian Minister, Dundee, was born at Meadrow, Godalming, Surrey, of a Unitarian Stock. He emigrated to America at 18, but in 1861 at the outbreak of the Civil War returned to England. He was admitted to the Unitarian Home Missionary Board (now College), Manchester, 1863, under the Rev. J. R. Beard, D.D., as Principal, and at the end of three years undertook the task of reviving the Unitarian movement in Dundee. This he succeeded in doing, and he has remained at Dundee from that time to this, the jubilee of his installation as minister having been celebrated in the February of this year, 1916. To continue 50 years in the ministry of one church is rare and unique in any denomination. The jubilee was celebrated by public meeting on Saturday, Feb. 19th, special Sunday services, and a congregational soiree on the Monday. Representatives from various denominational organisations attended and conveyed their congratulations, there were presentations of addresses from the Dundee congregation and the Scottish Unitarian Association, the latter accompanied with a gift of £20; and presentations from the congregation to himself and daughter. The jubilee is also commemorated by the insertion of a stained glass window in the church. Mr. Williamson has not only built up an active and healthy congregation, but has also rendered considerable public service to Dundee outside his own church, being the pioneer of free evening schools, the organiser of a Mill and Factory Operatives' Union made up mostly of 10,000 working girls, of which he has been President now for 31 years; for 25 years he has been an active member of the City School Board. When there was a strong emigration movement years ago Mr. Williamson assisted 600 young women to find suitable employment in Boston and neighbourhood, Massachusetts. In his own denomination he has done good missionary work outside of Dundee at Perth, Kirkcaldy, and Carlisle and other places. May he long retain good health and vigour and joy in his life's work in connection with the Unitarian Faith he loves so well.

LITERATURE: The British and Foreign Unitarian Association has just published "A Discourse on War," by the late Stopford A. Brooke, M.A., LL.D., reprinted from the "Hibbert Journal" of July, 1916, but written in December, 1905; price one penny. In so doing the Association has issued a remarkable utterance and a very helpful word of the most opportune kind. In this discourse Dr. Brooke denounces militarism and looks forward to its ultimate destruction, but in the present condition of human affairs thoroughly approves of defensive war for the protection of liberty and honour and noble ideals; and declares that permanent peace will not be possible so long as "the great social war" — "between those who have more than they need and those who have less than they need"—is allowed to continue. "Of this terrible social and universal war, covetousness is also the root." All wars, he says, "are but parts of the great universal war." There are sentiments in this pamphlet which will not command the approval of "Conscientious Objectors," but they and all others would do well to read it for themselves. When so many are perplexed by the great moral problem of the present crisis the wide circulation of this forceful utterance is sure to do immeasurable good.

I will be worthy of it.

I may not reach the heights I seek,
My untried strength may fail me;
Or, half-way up the mountain peak
Fierce tempests may assail me.
But though that place I never gain,
Herein lies comfort for my pain—
I will be worthy of it.

I may not triumph in success,
Despite my earnest labour;
I may not grasp results that bless
The efforts of my neighbour.
But though my God I never see,
This thought shall always dwell with me—
I will be worthy of it.

The golden glory of love's light
May never fall on my way;
My path may always lead through night,
Like some deserted by-way.
But though life's dearest joy I miss,
There lies a nameless strength in this—
I will be worthy of it.

—Ella Wheeler Wilcox.

War and After.

By Victor Hugo

[Gauvain, revolutionary commander, is in prison condemned to death. His friend and teacher, Cimourdain, chairman of the tribunal which condemned him, visits Gauvain in his prison.]

Cimourdain seated himself on the straw beside Gauvain and said, "I have come to sup with thee."

Gauvain broke the black bread and handed it to him. Cimourdain took a morsel; then Gauvain offered the jug of water.

"Drink first,' said Cimourdain. Gauvain drank, and passed the jug to his companion, who drank after him. Gauvain had only swallowed a mouthful. Cimourdain drank great draughts.

During this supper Gauvain ate and Cimourdain drank—a sign of the calmness of the one and of the fever which consumed the other.

A quietness so strange that it was terrible reigned in the dungeon. The two men were talking.

Gauvain said, "Grand events are developing themselves. What the Revolution does at this moment is mysterious. Behind the visible work stands the invisible One conceals the other. The visible work is ferocious, the invisible sublime. In this instant I perceive all very clearly. It has been necessary to make use of the materials of the past. Hence this marvellous '93. Beneath a scaffolding of barbarism a temple of civilization is building."

"Yes," replied Cimourdain. "From this provisional will rise the definitive. The definitive—that is to say, right and duty—are parallel; taxes proportional and progressive; military service obligatory; a levelling without deviation; and above the whole, making part of all, that straight line, the law. The Republic is the absolute."

"I prefer," said Gauvain, "the ideal Republic."

He paused for an instant, then continued: "O my master! in all which you have just said, where do you place devotion, sacrifice, self-denial, the sweet interlacing of kindnesses, love? To set all in equilibrium is well; to put all in harmony is better. Above the scales is the lyre. Your Republic weighs, measures, regulates man; mine lifts him into the open sky; it is the difference between a theorem and an eagle."

"You lose yourself in the clouds."

"And you in calculation."

"Harmony is full of dreams."

"There are such, too, in algebra."

"I would have man made by the rules of Euclid."

"And I," said Gauvain, "would like him better as pictured by Homer."

Cimourdain's severe smile remained fixed upon Gauvain as if to arrest and steady that soul.

"Poesy! Mistrust poets."

"Yes, I know that saying. Mistrust the breezes, mistrust the sunshine, mistrust the perfume of the spring, mistrust the flowers, mistrust the stars!"

"None of these things can feed man."

"How do you know? Thought is nourishment. To think is to eat."

"No abstractions! The Republic is as plain as two and two make four. When I have given to each the share which belongs to him—"

"It still remains to give the share which does not belong to him."

"What do you mean by that?"

"I understand the immense reciprocal concessions which each owes to all, and which all owe to each, and which is the whole of social life."

"Beyond the strict law there is nothing."

"There is everything."

"I only see justice."

"And I—I look higher."

"What can there be above justice?"

"Equity."

At intervals they paused, as if glimmering forms passed by them.

Cimourdain resumed: "Particularize; I defy you."

"So be it. You wish military service made obligatory. Against whom? Against other men. I—I would have no military service. I want peace. You wish the wretched succoured; I wish an end put to suffering. You want proportional taxes; I wish no tax whatever. I wish the general expense reduced to its most simple expression, and paid by the social surplus."

"What do you understand by that?"

"This: first suppose parasitisms—the parasitisms of the priests, the judge, the soldier. After that turn your riches to account. You fling manure into the sewer; cast it into the furrow. Three parts of the soil are waste land; clear up France; suppress useless pasture-grounds; divide the communal lands. Let each man have a farm, and each farm a man. You will increase a hundredfold the social product. At

this moment France only gives her peasants meat four days in the year; well cultivated, she would nourish three hundred millions of men—all Europe. Utilize nature, that wondrous and unappreciated ally. Make every wind toil for you, every waterfall, every magnetic flash. The globe has a subterranean network of prodigious circulation of water, oil, fire. Pierce those veins; make this water feed your fountains, this oil your lamps, this fire your hearths. Reflect upon the movements of the waves, their flux and reflux, the ebb and flow of the tides. What is the ocean? An enormous power allowed to waste. How stupid is earth not to make use of the sea!"

"There you are in the full tide of dreams."

"That is to say, of full reality." Gauvain added, "And woman—what will you do with her?"

Cimourdian replied: "Leave her where she is, the servant of man."

"Yes, on one condition."

"What?"

"That man shall be the servant of woman."

"Can you think of it?" cried Cimourdain. "Man a servant? Never! Man is master. I admit only one royalty—that of the fireside. Man in his house is king."

"Yes, on one condition."

"What?"

"That woman shall be queen there."

"That is to say, you wish man and woman —"

"Equality."

"Equality! Can you dream of it? The two creatures are different."

"I said equality; I did not say identity."

There was another pause, like a sort of truce between two spirits exchanging rays of light. Cimourdain broke the silence:

"And the offspring? To whom do you consign them?"

"First to the father who begets, then to the mother who gives birth, then to the master who rears, then to the city that civilizes, then to the country—which is the mother supreme, then to humanity—which is the great-ancestor."

"You do not speak of God?"

Each of those degrees—father, mother, master, city, country, humanity—is one of the rungs in the ladder which leads to God."

Cimourdain was silent.

Gauvain continued: "When one is at the top of the ladder one has reached God. Heaven opens—one has only to enter."

Cimourdain made gesture like a man calling another back. "Gauvain, return to earth. We wish to realize the possible."

"Do not commence by rendering it impossible."

"The possible always realizes itself."

"Not always. If one treats Utopia harshly, one slays it. Nothing is more defenceless than the egg."

"Still, it is necessary to seize Utopia, to put the yoke of the real upon it, to frame it in the actual. The abstract idea must transform itself into the concrete; what it loses in beauty it will gain in usefulness; it is lessened, but made better. Right must enter into law, and when right makes itself law it becomes absolute. That it what I call the possible."

"The possible is more than that."

"Ah! there you are in dreamland again!"

"The possible is a mysterious bird, always soaring above man's head."

"It must be caught."

"Living."

Gauvain continued: "This is my thought: Constant progression. If God had meant man to go backwards He would have placed an eye in the back of his head. Let us always look towards the dawn, the blossoming, the birth; that which falls encourages that which mounts. The cracking of the old tree is an appeal to the new tree. Each century must do its work; to-day civic, to-morrow human To-day the question of right; to-morrow the question of pay. Pay and right—the same word at bottom. Man does not live to be paid nothing. In giving life God contracts a debt. Right is the inborn payment; payment is right acquired."

Gauvain spoke with the earnestness of a prophet. Cimourdain listened. Their roles were changed; now it seemed the pupil who was master.

Cimourdain murmured, "You go rapidly."

"Perhaps because I am a little pressed for time," said Gauvain, smiling. And he added: "O my master! behold the difference between our two Utopias? You wish the garrison obligatory. I the school. You dream of man the citizen. You want him terrible; I want him a thinker. You found a Republic upon swords; I found —"

He interrupted himself—"I would found a Republic upon minds."

Cimourdain bent his eyes on the pavement of the dungeon and said, "And while waiting for it what would you have?"

"That which is."

"Then you absolve the present moment?"

"Yes."

"Wherefore?"

"Because it is a tempest. A tempest knows always what it does. For one oak uprooted, how many forests made healthy! Civilization had the plague; this great wind cures it. Perhaps it is not so careful as it ought to be. But could it do otherwise than it does? It is charged with a difficult task. Before the horror of miasma, I understand the fury of the blast."

Gauvain continued,—

"Moreover, why should I fear the tempest if I have my compass? How can events affect me if I have my conscience?"

And he added in a low, solemn voice,—

"There is a power that must always be allowed to guide."

"What?" demanded Cimourdain.

Gauvain raised his finger above his head. Cimourdain's eyes followed the direction of that uplifted finger, and it seemed to him that through the dungeon vault he beheld the star-lit sky.

Both were silent again.

Cimourdain spoke first.

"Society is greater than Nature. I tell you, this is no longer possibility; it is a dream."

"It is the goal. Otherwise of what use is Society? Remain in Nature. Be savages. Otaheite is a paradise. Only the inhabitants of that paradise do not think. An intelligent hell would be preferable to an imbruted heaven. But no—no hell. Let us be a human Society. Greater than Nature. Yes. If you add nothing to Nature why go beyond her? Content yourself with work like the ant; with honey like the bee. Remain the working drudge of the queen intelligence. If you add to Nature, you necessarily become greater than she; to add is to augment; to augment is to grow. Society is Nature sublimated. I want all that is lacking to beehives, all that is lacking to anthills — monuments, arts, poesy, heroes, genuis. To bear eternal burdens is not the destiny of man. No, no, no; no more pariahs, no more slaves, no more convicts, no more damned! I desire that each of the attributes of man should be a symbol of civilization and a patron of progress; I would place liberty before the spirit, equality before the heart, fraternity before the soul. No more yokes! Man was not made to drag chains, but to soar on wings. No more of man reptile. I wish the transfiguration of the larva into the winged creature; I wish the worm of the earth to turn into a living flower and fly away. I wish —"

He broke off. His eyes blazed. His lips moved. He ceased to speak.

. . . . . .

Cimourdain asked, "Of what are you thinking?"

"Of the Future," replied Gauvain.

—From "Ninety-three."

National Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: "DO IT NOW!"

For a considerable time we have been trying to impress our readers with the value and urgency of definite religious work among the young. Though our efforts have not been rewarded with an overwhelming and embarrassing success, we are not downhearted. So much confidence have we in our principles we believe that, sooner or later, we must reap if we faint not.

Very easily could we fill this column with the criticisms and objections of those who disagree with us; nor would it be difficult to fill another column or two with the difficulties, real or imagined, that deter others who sympathise with our aims and wish they had the courage to join hands with us

With our prejudiced opponents and our would-be but timorous allies, however, at the moment we are not concerned. Instead, we desire to make yet another appeal to those who are simple procrastinators—to those who, convinced that every church should take a serious and active interest in the deeper life of its young people, intend sometime to organize a Guild in connection with their own religious fellowship but get no further than the pious intention.

To all such we would say, "Do it now!" The year has no more suitable time than the present. Church and school workers are, or ought to be, planning their work for the coming winter, and that work will be incomplete if a Guild for the youths and maidens and a Junior Guild for the children are not included.

The writer of this column is ready and more than willing to render all possible help. Out of a lengthy experience in the work he will be happy to answer any number of inquiries. Literature dealing with every phase of Guild work may be had for the asking. Better still, distance permitting, he will be delighted to arange for speakers, or attend himself, to address inaugural gatherings or conferences of Sunday school teachers or other workers.

Is it your intention one day to secure information about this important movement? to gather your colleagues or your friends together to consider how and when to start a Guild? to invite a Guild enthusiast to give an explanatory address or speed you on your way? If so, DO IT NOW! Delay no longer. Time is passing. Your young people grow older every day. For their sakes and your own act at once. Write today to Rev. H. Fisher Short, The Parsonage, Parklane, Wigan. Do it now! H. F. S.

Great Books of Devotion.

By the Rev. W. C. HALL, M.A.

X.—"THE INNER WAY."

This is the title given to thirty-seven sermons by John Tauler, published in Methuen's Library of Devotion.

Tauler was born at Strasburg in 1300. He entered the Dominican Order it is thought, at the age of fifteen, was educated at Strasburg and Cologne, where he came under the influence of the ablest preachers and scholars of his Order, was sent to Basle, and returned about 1346 to Strasburg, where his sermons won general attention and admiration.

The sermons of this collection were delivered on feasts of the Roman Catholic Church. Their theology is strictly that of this Church, but they represent a manner of thinking and speaking on its principles which we call mystical. The study of mysticism has produced in recent years several learned books of criticism and appreciation, chiefly by women, and notably by Miss Underhill, Mrs. Herman and Miss Spurgeon, the work of all of whom merits and demands more than a single reading; but the reading of these books alone will not convey a proper impression of mysticism. Books about books are never entirely satisfying; and we urge our readers to turn to the writings and utterances of the mystics themselves. Tauler has received his fair share of notice, and his influence upon religious thought of the mystical type has been carefully appraised; but nothing we have yet found represents adequately the

impression made upon us by the reading of these sermons. In reading them let our Unitarian friends regard sympathetically a theology very different from their own, and a manner of treating the observances of the Roman Catholic Church, the lives of the saints, and Scripture, which is frankly arbitrary. This manner, however, is that commonly indulged in by highly-wrought spiritual minds as they seek beyond letter and text for the life-giving spirit of religious truth. Let us Unitarians consider what a Catholic like Tauler can make of the principles of his faith, and we may discover a method for the interpretation of our own, and make it plain to others that our simple faith holds at its heart the mysteries of the kingdom of God.

We shall not attempt here to give a description of Tauler's mystical interpretations, but shall simply extract from these sermons a few brief passages which will appeal to the religious sense of all. Like all mystics, Tauler pleads for what we have had occasion more than once to refer to as "the practice of the presence of God." He says: "If anything else is clearer to thee than God alone, or of which He is not the true source, it must find no place in thee. . . . . Thy mind must be empty of all else, pure and seeking God only, filled only with Him, and with nothing else, as though thou wert ready to say: 'Dear Lord, could I but only show Thee some measure of love in all places, and in the sight of all men, I would set myself to do it in all humility." He emphasises the fact that religion is an inward experience and expression, and that none of the outward ceremonies of worship have efficacy unless the adoration of the heart enters into them. And the spirit which must be the chief factor in worship and prayer must dominate in all the affairs of daily life. "Thou must in all things subject thy body to thy spirit, that in all things thou mayest have dominion over it, that it may not hinder thee in any work that God requires of thee. Thus did the holy saints; for they had dominion over their own bodies, and trained them so well that that which the spirit desired, the body sprang forward to do, as though it would say: 'Here I am before thee.' "

Speaking of human discontent, Tauler says: "The first cause is that God has not entered into thy heart, and is not rooted there; and thou hast, instead, thought out for thyself and made thee a God, whom thou desirest to have in thy being, but who does not exist." And, speaking of desires which make men restless: "Some trifle, however small and mean it may be, takes from thee and robs thee of thy greatest good, and of the blissful birth that God desires to bring forth in thee."

Memorial Sundays.

By AMHURST D. TYSSEN, D.C.L.

(The events under this head are given as suggestions for possible subjects of sermons, or Sunday School addresses.)

The following are events of Oct. 1st.

1698. Richard Frankland died ("Christian Life," 1914).
1735. Augustus Henry Fitzroy, third Duke of Grafton, born (Memorable Unitarians, 96).
1859. John Angell James died (Skeats, 559).
1885. Anthony Ashley Cooper, seventh Earl of Shaftesbury, philanthropist, died (Skeats, 577).
1893. Rev. Henry William Crosskey died ("Christian Life," 1914).

The following are events of Oct. 8th:

451. Fourth General Council at Chalcedon reverses the decisions of the Assembly at Ephesus, and settles formulae, which are still accepted by Catholics and Protestants.
1428. Penance enjoined on two men of Aldborough (Foxe III., 592).
1537. Puttedew, martyr (Foxe, Calendar and V., 253).
1561. J. Acontius naturalized (Wallace II., 130-135).
1665. John Angier, of Denton, baptized, ejected 1662 (Story, 248).
1720. Jonathan Mayhew born ("Christian Life," 1914).
1795. Rev. Andrew Kippis, D.D., died ("Christian Life," 1914, and Hone's Year Book).
1797. Rees Jones born ("Christian Life," 1914).
1873. Owens College, Manchester, opened.

The following are events of Oct. 15th:

1724. Paul Atkinson, Franciscan Friar, died at Hurst Castle, under imprisonment (Hone's Year Book).
1726. Date of a celebrated English letter written by Voltaire ("Inquirer," 29th Ap., 1916).
1838. Letitia Elizabeth Maclean (nee Landon) died. C.
1843. Rev. John Foster died (Skeats, 436). Sarah Martin, visitor of prisons, died.
1865. Rev. William Hamilton Drummond, D.D., died "Christian Life," 1914).
1889. Manchester College removed to Oxford.

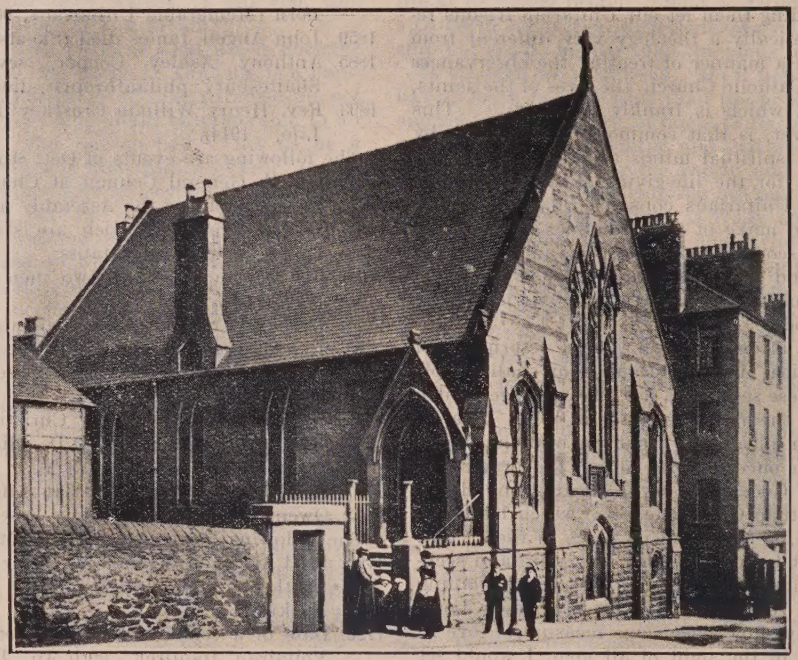
The following are events of Oct. 22nd:

1550 or 1551. Adam Wallace, a martyr at Edinburgh (Foxe, Calendar, and V., 636).
1678. Johann Hartigveld died ("Christian Life," 1914).
1685. Revocation of Edict of Nantes. C.
1724. William Wollaston, religious writer, died.
1740. Sir Philip Francis, writer of the letters of Junius, born. C.
1791. John David Michaelis, Biblical critic, died.
1830. Francois Huber died ("Christian Life," 1914).
1858. Christopher Rawdon died (M. U., 338).
1898. Rev. James Thorneley Whitehead died ("Christian Life," 1914).
1905. Rev. Richard Lyttle died ("Christian Life," 1914).

The following are events of Oct. 29th:

1666. Edmund Calamy, Puritan divine, died.
1768. Rev. Joseph Grigg died ("Christian Life," 1914).
1796. John Keats, poet, born. C.
1813. Dr. W. B. Carpenter born.
1825. The Rev. Edward Burns expressed regret for his action towards Dr. Priestley ("Christian Life," 1914).
1855. Rev. John Hathren Davies born ("Christian Life," 1914).
1902. Rev. David Lewis Evans died ("Christian Life," 1914).
1909. Stephen Seaward Tayler died.

* C. indicates Chamber's Book of Days.



Dundee Unitarian Christian Church.

The Unitarian Movement in Dundee was founded by the Rev. Thomas Fysche Palmer in 1785. Mr. Palmer was an M.A. and B.D., of Queen's College, Cambridge, who in consequence of doubts of the doctrine of the Trinity withdrew from the Church of England in 1783. He established a congregation of Unitarian worshippers and the third place of Unitarian worship in the English-speaking world. In consequence of joining a political society called "The Friends of the People" and actively encouraging petitions to Parliament for a Reform Bill he was charged with sedition, tried and convicted at Perth, Sept., 1793, and sentenced for transportation to Botany Bay for seven years. On his way home his vessel was wrecked, he was made a prisoner by the Spaniards, and died in prison of fever, June 2nd, 1802. In the Calton Cemetery, Edinburgh, there is a monument erected to his memory and to two other Scottish political martyrs, and there is also a similar memorial at Nunhead, London.

The Unitarian congregation having lost its leader continued with a very chequered career, and ultimately the services were discontinued until the Scottish Unitarian Association brought the Rev. Henry Williamson, and appointed him to be the Missionary minister at Dundee, where he was publicly inducted on Feb. 19th, 1866. When he began there were only twelve families connected. On the Sunday of his induction there were 50 worshippers present in the morning, 100 in the afternoon, and 200 in the evening. For a few years the services were held in hired halls, but the present church was erected in 1870 at the cost of about £1,700, and a further sum of £950 was raised later to purchase the feu or ground-rent, so that the building and site became the absolute property of the congregation. It is situated in Constitution-road. The late Mr. Ivie Mackie, of Manchester, and Mr. Samuel Sharpe, of London, had contributed £500 each. The foundation stone was laid by Mr. Henry Currer Briggs, formerly of Wakefield, and was opened for worship by the Rev. Robert Spears, the secretary, British and Foreign Unitarian Association, Nov. 20th. The church provides sitting accommodation for 415. There are two schoolrooms, underneath, which can be thrown into one. A few days before the ceremony of laying foundation stones Mr. Williamson was pelted with mud and stones by religious bigots for his Unitarianism, and the Rev. John Page Hopps at the ceremony said that "the best reply to stone throwing was stone laying."

From that time onward the church, Sunday school, and connected institutions have prospered. Much of the narrow prejudice that then existed has died away, and the Dundee Unitarian Christian Church has exerted no small influence upon the life and thought of the city, and the Faith for which it stands has not been without effect in permeating other churches and broadening the religious outlook of the people.

Sunday School Teaching.

(By the Rev. BERTRAM LISTER, M.A.)

III.

REFORM NEEDED.

In connection with the new work being undertaken by the London Sunday School Society, we have great pleasure this month in publishing a short article by the Rev. Bertram Lister, M.A., of Hackney, London. Mr. Lister's sympathy with modern methods of teaching is well known, and we welcome his assistance in a movement which we hope will be of benefit to Sunday School teachers in all parts. Particulars of the Society's Training Scheme may be obtained from the hon. secretary, 75, Hainault-road, Leytonstone.

The moral and religious education of the young people is a question of national importance, especially at the present time. Men and women who are in earnest about the future of this country cannot afford to lose sight of the many-sided problem which has been played with too long in so many cases. Whatever be our personal feelings in regard to the present war, on one thing we are all agreed—that we must leave no stone unturned that will help to make impossible for ever a similar conflagration. We owe it to those who have fought and who are fighting to-day: we owe it to the nation; we owe it to the younger generation, to build up the future life of this country on surer foundations than in the past: not that we could have wished for any finer response to the great call that came, but that we must endeavour to prevent such a call coming. How?

Is there a single man or woman who knows anything about it who is satisfied with the education provided for the children of to-day, especially the moral and religious education? The education of the day school may be on the right lines—though one is not so sure about that—but what of the education of the Sunday schools? One of the most striking things in the story of the Sunday schools is the vast amount of devotion displayed week by week under the most disheartening conditions. We take off our hats to those devoted workers who have given so much in the past. They have done wonders: their faith has carried them through and removed the mountains of difficulty that have hindered their greater achievement.

But with every acknowledgment to them, on the foundations they have laid we must build. We must make it easier for them and their successors to get greater results with fewer obstructions, by putting our house in order, "scrapping" old methods that have proved themselves not the best, adopting new ones which we know will work.

Immense strides forward have been taken in the realm of ordinary education during the past few years. Men of the highest ability have devoted themselves to the scientific study of the problem involved, while too many of our Sunday schools have striven on in unenlightened effort. And yet no serious Sunday school worker will admit that religious education is of secondary importance to secular. Therefore we must tap the brains of the specialists and turn to our own account the knowledge they have gained. We must no longer be content to think that a Sunday school consists in a room, a band of children, and a few willing workers. We must have much more than that if we would have scientific knowledge of the nature of the child, of the best means of approach to his understanding, of the principles in which the most successful teaching should be based. We must remember the importance of environment and order. We must realise the extent of their present vision, the futility of their imagination, the best way of making them live their creed of right, justice, brotherliness, and the great moral truth, which it is the business of the Sunday school teacher to put before them. To do that there is a right and a wrong way. In other words, we must bring the scientific spirit into the Sunday school, that it may have the greatest possible effect for good.

Succeeding papers in this series will deal with various problems that face the Sunday school teacher from the scientific point of view.

The Fall of Empires.

(Spoken in an address to the Unitarian Conference, Richmond, Virginia, U.S.A., April, 1916, by Col. George Soule.)

The voice of history warns us of the dangers that await us in the future if selfish, demoralising conditions of commercialism, disregard for law, right and humanity, and corruption of society are allowed to continue.

When Ancient Egypt, with her schools, libraries, literature, temples, and pyramids was overwhelmed by the waves of wealth, poverty and wickedness, 2 per cent. of her population owned 97 per cent. of her wealth. When Persia fell beneath the sword of doom 1 per cent. of her population owned all the land. When Nineveh perished, the wealth of the few and the poverty of the masses resulted in the demoralization and ruin of this once renowned capital. When Babylon went down by the weight of vice and crime, 2 per cent. of her population owned all the wealth, and the masses were degraded by poverty and were more miserable than slaves. When Rome commenced her decline, which terminated in her ruin, 1,800 men owned the Roman Empire.

Considering these conditions, and the facts of history regarding the downfall of other nations, I suggest to the people of this great nation that they beware of the causes that blighted and entombed Nineveh, Babylon, Rome, and other ancient civilizations. Commercialism—the passion for wealth—should be wedded to the passion for truth and virtue, for knowledge, noble character, and humanity. Then from this union would be born a civilization where fraternity, equality, happiness, and all the virtues would supplant the love for wealth and self.

—"The Christian Register," July 27th.

Lesson Notes on "The Evolution of Religion."

(10)—THE IDEA OF THE DIVINE JUDGMENTS.

References: Vance Smith's 'Chapters on Job' I.; Clodd's "Childhood of Religions," pp. 43-47; "Encyclopaedia Biblica" under Eschatology, 34-48.

Oct. 1st: ORIGIN OF THE IDEA OF DIVINE JUDGMENTS.

Scripture Reading: Gen. 18, 20-33.

As soon as man came into existence and began to think, there was born within him the sense of accountability. He learned that there is what is right and what is wrong in human conduct, and felt a sense of guilt when he had wilfully done the wrong thing. Cain killed Abel his brother. At once he felt guilty and knew that he would have to answer for his crime to a power that held him responsible for his deeds, and God is represented as passing judgment against him by putting him under a curse (Gen. 4, 8-12). In the old story of the first man and woman eating the forbidden fruit (Gen. 3, 7-24), as soon as they have done it, the sense of shame comes over them and they attempt to hide themselves, but they have to reckon with their God, whose judgment is that they be expelled from Paradise. In the incident related of Sodom and Gomorrah (78, 20-23), the consciousness of shame at the wickedness of the people gives rise to the expectation of retribution and of judgment against them in the destruction of these cities (chap. 19). Such stories are not only found in Hebrew literature but in the early writings of other races. For example, in the Persian scriptures we are told that Ormuzd, the good god, promised the first man and woman unending joy if they remained good, but that a serpent tempted them to eat evil fruits, and so they lost their happy condition. The sense of right and wrong, of guilt at the doing of wrong, and the feeling of accountability to the God or gods, and the expectation of divine judgment against wrong-doing, have been common to all men everywhere and in all ages. And these myths and legends represent the early ideas of such experiences and are crude attempts at the explanation of them.

QUESTIONS: What is meant usually by such terms as—wrong, shame, guilt? What does the feeling of accountability imply? What is usually understood by the term—Retribution?

Oct. 8th: CALAMITY, AS THE JUDGMENT OF GOD.

Scripture Reading: I. Chron. 21, 1-17.

Throughout the Bible we find that misfortune, disease, calamities of various kinds as in the story of the Flood, were regarded by the Jews as direct punishments for wrong-doing. If Sodon and Gomorrah were struck by lightning and destroyed by fire it was taken as the direct result of the wickedness of the people and God's judgment against them. So when David caused the census of the people to be taken, and a plague came and destroyed multitudes of them, he thought it was a proof that he had done wickedly in having the people numbered, and that the plague was the punishment God brought upon the whole nation (I. Chron. 21, 7). In the Book of Job his three friends tell him that he must have committed sin else his misfortunes would not have come upon him, for "whoever perished being innocent?" or where were the righteous cut off (4, 7)? In the New Testament, too, the same popular notion that affliction comes not to the righteous, but that only sinners suffer, is evident. "Who did sin, this man or his parents, that he should be born blind?—John 9, 2. "Those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners?"—Luke 13, 4. Jesus denied the prevalent belief in both these instances. The sudden deaths of Ananias and Sapphira—Acts 5—are further illustrations. Yet is it not a fact that sinners often prosper in a worldly sense? All good men are not rich nor are all wicked men poor, in spite of the Psalmist's assertion, "yet have I not seen the righteous forsaken, nor his seed begging bread"—37, 25.

QUESTION: What is the fallacy underlying this doctrine of material retribution? If this idea of divine judgments were held now that every illness or misfortune is a proof of secret sin, what would be its effect on human life? How do you account for the wicked prospering and for the fact of Jesus and other good men being put to death?

Oct. 15th: GOD, AS JUDGE.

Scripture Reading: Deut. 32, 1-36.

In the Bible God is represented frequently as a judge: "Verily he is a God that judgeth in the earth"—Ps. 58, 11; "God is the judge: he putteth down one and setteth up another"—Ps. 75, 7. But it is interesting to see what were the opinions concerning God as a judge, in various parts of the Scriptures. We are told, of course, that He is a righteous judge: "shall not the judge of all the earth do right?"—Gen. 8, 25; "The judgments of the Lord are true and righteous altogether,"—Ps. 19, 9; "He shall judge the people righteously"—96, 10. But what were the ideas of the righteousness of God which were prevalent? They were various and changeable. We must always distinguish between what God really is in Himself and what men think He is. Though it was thought that he could be no other than righteous, yet in the recorded opinions of Him that were prevalent He sometimes judged in His wrath, in a vengeful spirit, and even had to repent of His judgment. Jeremiah appeals to God not to judge in anger (10, 24); He is described as judging unmercifully in fury, without pity (Ezek. 7 — 3, 8, 9); in wrath and vengefulness (Rev. 6, 10; 11, 18; 19, 2); He repents (Gen. 6, 6; Deut. 32, 36; I. Sam. 15, 11; II. Sam. 24, 16; Ps. 135, 14; Joel 2, 13). How can there be righteous judgment in anger? or if there be need to repent it? But this was just a state of human opinion which quite misrepresented the nature of God. And opinion developed. Better ideas emerged. Here and there are glimpses of them, e.g.—"God is not a man that He should lie; neither the son of man that he should repent" (Num. 23, 19; I. Sam. 15, 29); He is unchangeable: "I am the

Lord, I change not"; "with whom is no variation" (Mal. 3, 6; James 1, 17); He does not pervert judgment (Job 8, 3; 34, 12; Rom. 3,5). His ways are equal and impartial (Ezek. 18, 29, 30; 33, 20; Deut. 10, 17; II. Chron. 19, 7; Job 34, 19; Acts 10, 34; Rom. 2, 11; Eph. 6, 9; Col. 3, 25; I. Peter 1, 17). These truer ideas very slowly permeated the popular mind. Out of the old there evolved what was much better. That it was very slow is seen when even in James it is said that judgment is possible without mercy (2, 13), as if they were two different things.

QUESTIONS: What is the state of mind for righteous judgment? What has science to say of the unchangeableness of the Creator? Why is repentance impossible with God?

Oct. 22nd: JUDGMENT DAY.
Scripture Reading: Rom. 2, 1-11; I. Thess. 5.

The judgment of God is spoken of mostly in the sense of condemnation. It is against enemies and sinners, as in Isa. 2, 12; 13, 6-9; Jer. 46, 10; Ezek. 30, 3, 4. This "day of the Lord" was to be a judgment against Israel according to some prophetic writers, or against Judah in others, and even against the whole world (see Amos 5, 18-25; Isa. 3, 8; Zeph. 3, 8). It was to be dreaded; there was no escape from it (Rom. 2, 3); Felix trembled when he was told of it (Acts 24, 25). The day of judgment was a day of wrath (Rom. 2, 5). It was a "great and dreadful day" (Mal. 4, 5) except for the righteous (2) upon whom the sun of righteousness would arise with healing.

The conception of the great day of the Lord, ultimately took the form of a final day of judgment, as in the New Testament. Jesus is represented as saying that men shall be accountable in the day of judgment for every idle word they speak (Matt. 12, 36). The day will come suddenly as a thief (I. Thess. 5, 2; II. Peter 3, 10); but the righteous may be bold when it comes (1 John 4, 17). It is "the last day" (John 12, 48), when there will be a general resurrection (John 11, 24), when all the dead shall arise and be judged according to their works (Rev. 20, 13). "It is appointed unto men once to die, and after this, judgment" (Heb. 9, 27). So here we have the idea of the great Judgment Day as supposed by the early Christians. But the truer view is expressed in the words of one of the prophets—"Every morning doth he bring his judgment to light, he faileth not (Zeph. 3, 5); by which it is clear that every day is judgment day, and consequently there is no need for any waiting, for cause and effect allow for no gaps and no delays.

QUESTIONS: Ought the judgment of God to be feared? What circumstances show the impossibility of a final judgment day for all? What have you to say about a general resurrection? How would you state what you think is the truth about judgment day?

Oct. 29th: THE REASONABLE VIEW.
Scripture Reading: Matt. 7.

It is very plain from a study of the Bible and other literature that religious doctrine is always subject to change. Growth in the acquirement of knowledge, truth, and experience is always going on. Old opinions often have to be rejected in favour of something truer and better. The doctrine of divine judgments as found in the Bible is not always the same. It is one thing at one time and something very different at another. The most reasonable view is found in some of the teachings of Jesus and of Paul. The divine judgment comes in the natural consequences of every deed. "By their fruits ye shall know them." (Matt. 7, 16); men are judged by their deeds, as a tree is known by its fruit. By doing the divine will they find heaven; by neglecting to do that they are self-excluded from it (Matt. 7, 21-23). If they do what is right they find themselves secure as a house built upon a rock; if they fail to do so they have nothing firm to stand upon, no certain satisfaction anywhere, but are as unsafe as a house built upon shifting sand (24-27). In such a providential order God is perfectly just, serving all alike, for these things are true in the experiences of all men without any exception. God sends his sun and rain upon all alike, loving all equally, including his enemies (Matt. 5, 43-45). He is not angry, wrathful, vengeful, and cruel, as men have too often in their ignorance believed, but is absolutely just, infinitely loving. The shepherd's treatment of the lost sheep, and the father's glad welcome to the returning prodigal are pictures of his loving-kindness. Paul also tells us that "love never faileth" (I. Cor. 13, 8), that it "suffereth long and is kind", that nothing "shall be able to separate us from the love of God" (Rom. 8, 38-9), that "whatsoever a man soweth that shall he also reap" (Gal. 6, 7), and that God "will render to every man according to his deeds" (Rom. 2, 6). All this is just and right, and what every honest and right-thinking person desires. We are told that there is no reason to be afraid of God, for "perfect love casteth out fear," and that "God is love." These sayings in the New Testament give us the higher Christian view of the divine judgment which is in complete accord with reason, experience, justice, and commonsense.

QUESTIONS: What is the true atonement? How does the idea of substitutionary suffering agree with God rendering to all according to their deeds? What is the difference between correction and punishment? Does God punish or correct? Why is everlasting punishment unjust? H. B. S.

Cuvier and Satan.

Cuvier, while a young student, had avowed his disbelief in the existence of Satan. One of his senior class-mates, horrified at such blasphemy, was minded to frighten the juvenile sceptic back into the fold of orthodoxy. Clothing himself in all the paraphernalia of hide and horns at that time attributed to the orthodox Devil, he presented himself in the dead of night at Cuvier's bedside. With rough hand waking the startled sleeper, he announced in terrible voice his intention of eating him. The statement interested and as instantly re-assured the young physiologist, for, with one glance from top to toe of his visitor, he remarked contemptuously:—"Horns,—hoofs,—you're gramimvorous! You can't do it!"

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Treasurer: Mr. E. BUSER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

The Nationalisation of the Drink Trade.

THE OTHER SIDE.

By Mr. H. G. CHANCELLOR, M.P., Vice-President N.U.T.A.

Dr. Carpenter's article concentrates into a column nearly everything that can be said in favour of State purchase. Nearly every sentence challenges controversy. His eminence and sincerity, and the affection and regard in which we all hold him lend weight to his words, but all the more they compel the duty of considering and judging them before acceptance.

I can only in the available space examine one or two. On the evils of the present system we are agreed. Would any system of drink selling obviate them? So long as the trade continues, whether in private or public hands, it cannot fail to waste grain and sugar, coal and transports needed for food, warmth, manufacture, and distribution. Only suppression, which he and I alike desire, can prevent this. Would nationalisation insure it? Dr. Carpenter says "Yes!" I gravely doubt it. He prophesies, I only question. He says, "It would clear away the perpetual obstacles of reform in the shape of vested interests." How? By buying out about 100,000 shareholders and giving in place thereof to half a million civil servants a life interest in making it permanent and making it pay?

He says, "The trade as a political force would disappear." Would it? Is he sure that the opposite effect would not be produced, and that candidates for Parliament would never seek election on the cry "greater facilities and cheaper beer?" And would civil service employees, whose prospects and livelihood would be jeopardised by reduction and destroyed by suppression, refrain from canvassing their customers to oppose both?

"No Chancellor of the Exchequer would dare to try to extend the sale of drink as a means of discharging national indebtedness. Let us take courage from the example of France and Russia." Well, Russia nationalised the trade without compensation. She had no drink debt to discharge. We should start with not less, probably more than £300,000,000. But she pushed the trade not even to reduce debt but merely to increase revenue, and thereby for twenty years produced degradation and debauchery so greatly exceeding all that had existed under private ownership as to create a widespread demand for prohibition. This has done what nationalisation was set up, but utterly failed to do. The lesson of Russia is, shun nationalisation; go for reduction and final prohibition! That, too, is the lesson of the Control Board, whose restrictions, nothing else, reduced convictions for drunkenness in the English and Welsh areas by over 53 per cent. before they had entered on the dangerous policy of purchase and management, which is only just beginning.

Dr. Carpenter says the State "regulates" the trade, "and thus gives its sanction to it." State regulation and license as opposed to free trade in drink is for the sole purpose of restriction. Does the State give its sanction to burglary because it recognises and tries to restrict it by laws against theft, and uses the same police force to regulate the one as to prevent the other? Because in order to restrict it the nation taxes the trade to an extent said to be three times the shareholders' profits, "we are all of us implicated in the trade already." What does implicated mean? We are all of us implicated in every wrong that as a nation we allow to exist, and we all share in the financial penalties for breaches of law which our courts inflict upon delinquents, and which go to pay our public servants who administer the law. Does that make us all partners in crime, or furnish a reason why we should put our national money into criminal enterprises?

"We cannot get rid of our responsibility for it." No; except by getting rid of the trade. But let us prepare for this, not by compelling citizens against their will to become partners in the trade, its profits, and its guilt, but by making statutory the restrictions the Control Board has initiated; by ridding ourselves by a time limit of the vested interest created by Balfour's wicked Act; by compelling the enforcement of the full compensation levy, and the closing of all houses that levy is capable of compensating; by refusing to issue fresh licenses; and finally by insisting as British citizens on the powers of veto and option enjoyed by our fellow citizens in the Dominions now, and in Scotland after 1920. These lines of advance are practicable, politic, and do not involve our participation in moral wrong and the risk of reaction which nationalisation may bring to England as it did for twenty years to Russia. By all means let us take courage from Russia's policy of success; but let us also take warning from and avoid her policy of failure.

The Joy of Service.

The world is a battle field, in which the worst wounded are the deserters, stricken as they fly, and hushing the groans that would betray the secret of their inglorious hiding place. The pain of wounds received in the thick of the fight is scarcely felt in the joy of service to some honoured cause, and is amply atoned for by the reverence for noble scars. My choice is made; not that of a deserter, but that of a soldier in the ranks.—Bulwer Lytton.

The fellow who intends to succeed works without a time-table.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 13, Victoria Avenue, Brierfield, Lancashire. except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "Brierfield." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for eply.

The late Rev. C. A. Greaves, D.C.L., Unitarian minister, who died April 23rd last, left estate value £13,251, bequeathing £1,000 to the Church Missionary Society, and £1,000 to the King's School, Canterbury, the latter to establish "Greaves Scholarships," for which no boy who is an habitual smoker shall be eligible; and after various smaller legacies, the residue of the estate is left to the British and Foreign Unitarian Association to endow a "Greaves" Scholarship at Manchester College, Oxford, or the Unitarian Home Missionary College, Manchester. Dr. Greaves was a Church of England Clergyman before he became a Unitarian.

Dr. John Campbell, a well-known Unitarian of Belfast, has been appointed Chief Surgeon to the Anglo-American Hospital at Mimereux, near Boulogne, one of the base hospitals of the British Expeditionary Force.

It is reported that a crisis in the affairs of the Theistic Church, London, has been reached, and that the Rev. Dr. Walsh, with the organist and choir, and other persons employed have received notice to terminate thir connection therewith at the end of October.

In a recent action before a Bow Street Magistrate, London, against the publication of a certain book, it was decided that it is not blasphemy to treat Christ as a man and not as God.

The grandmother of Mr. Austen Chamberlain, Mrs. Amelia Burrowes, has died at Southampton, aged 100.

Rev. Dr. C. F. Aked, of San Francisco, and formerly of Liverpool, resigned his pastorate at San Francisco to join the Ford peace party, and on his return he offered to resume his ministry at a reduced salary, but his offer has been declined.

Our Hungarian co-religionists of the Unitarian Churches of that country will now be unfortunately overwhelmed in the Russian and Rumanian invasion.

A conference of representatives of District Associations has been arranged by the British and Foreign Unitarian Association to be held at Essex Hall, London, on October 10th, on the work of these Associations.

The Autumnal Meetings of the British and Foreign Unitarian Association will be held in S. Wales in the third week of November.

The National Conference of Unitarian Churches has missed being included amongst other Nonconformist bodies invited to a Conference at Oxford, perhaps because the name "National Conference" indicates no denomination.

The problem—should women be allowed to preach? which has been agitating Anglican circles so much recently, was solved long since amongst the Unitarians with whom it has not been an infrequent thing in some districts for women to officiate in the pulpit. And no dreadful results have followed, indeed it has been far otherwise.

Is "Christ" the centre of Christianity as taught by Jesus? Would he not have been the first to have repudiated such a notion? The Father, the sole object of worship is the centre of the Gospel declared by the Master. Real Christianity is not Christocentric, but Theocentric.

All depends on activity. A religion of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplative, but in the active, lies true hope; not in rapture, but in reality lies true life; not in the calm of ideals but among tangible things, is man's sanctification wrought.—Drummond.

The keyword of Unitarianism is—Unity.
Its theology is the Unity of God.
Its sociology is the Unity of Man.
Its Religion is the Unity of man with God.

MINISTERIAL CHANGES: Rev. Albert Whitford has been ordained to the ministry at Moneyrea; Rev. J. Arthur Pearson has entered upon his charge of the Kilburn Unitarian Church, London; Rev. Joshua Lord has resigned at Pudsey to conclude at the end of the year; Rev. Chas. Biggins closes his ministry at Marple, and removes to Todmorden as assistant minister, to commence in October.

DEATHS: Mrs. G. W. Passavant, Methley, Yorks, Aug. 8th 67; Lt. Alan Bartram, of London, killed in action, August 14th; Mr. H. B. Cox, killed in action, August 9th; Miss Alice Fretwell, of Leeds, at Southport, August 22nd; Pte. Bertram Barnes, son of Mr. and Mrs. A. Barnes, Stockport, killed in action, July 14th, 24; Mr. Hy. Hayward, East Dulwich, August 28th, 79; Miss E. M. Calrow, Pallington, August 28th; Mr. James Carr, Belfast, Sept. —, 87; Mr. E. F. Bishop, formerly of Dorchester, at London, August 31st, 73; Second-Lieut. Arthur Roscoe, B.A., died of wounds in France, Sept. 5th, 26; Mr. John Notcutt, Hampstead Garden Suburb, Sept. 12th, 73; Rev. D. P. Faure, B.D., Camps Bay, South Africa, August 17th, 73.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 3/6 per inch in columns; 25/- per column; 15/- half-column; £2 10s. the whole page.

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What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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